

Where husbands are scarce girls are married in childhood in order to secure them, and widows are not allowed to remarry.¹ By the remarriage of widows rajpoots and rajpoot families lose their rank and precedence.² In Homer the remarriage of men is rare, and only one stepmother is mentioned.³ The prejudice against second marriages continued amongst the Greeks, even for men, for whom second marriage was restrained, in some parts of Greece by political disabilities, if the man had children. The reason given was that a man who had so little devotion to his family would have little devotion to his country.⁴ In the classical period widows generally married again. Sometimes the dying husband bequeathed his widow. In later times some widows contracted their own second marriages.⁵ Marcus Aurelius would not take a second wife as a stepmother for his children. He took a concubine. Julian, after the death of his wife, lived in continence.⁶ On Roman tombstones of women the epithet "wife of one husband" was often put as praise.⁷

409. Widows and remarriage in the Christian church. The pagan emperors of Rome encouraged second marriages as they encouraged all marriage, but the Christian emperors of the fourth century took up the ascetic tendency. About 300 the doctrine was, "Every second marriage is essentially adultery."⁸ Augustine, in his tract on "Continence," uttered strong and sound doctrine about self-control and discipline of character. In the tract on the "Benefit of Marriage" he defended marriage, intervening in a controversy between Jerome and Jovinian, in which the former put forth the most extravagant and contradictory assertions about virginity. Augustine's formula is: "Marriage and forni-

cation are not two evils of which the second is worse, but marriage and continence are two goods, of which the second is

¹JAT, XII, 290.

²*Ethnol. App. Census of India*, 1901, 74-75.

³Keller, *Homeric Society*, 227 ; *Iliad*, XXII, 477; V, 389.

⁴Diodorus Siculus, XII, 12.

⁵Becker-Hermann, *Charikles*, III, 289.

⁶Lecky, *Eur. Morals*, II, 316.

⁷Friedlander, *Sittengesch.*, I, 411.

⁸Athenagoras, *Apolog.*, 28; *Constit. Apost.*, III, 2.